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CHRISTIAN WEEKLY

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Visiting the Wild Atroais

Returning January 1, 1969, from a 200-mile trip into Brazil to contact the wild Atroai Indians, Waiwai Chief Elka sent the following taped report to his friend and UFM's Guyana Field Leader, Robert Hawkins.

Now we share with you Elka,'s report as translated by Mrs. Robert Hawkins. (The simple language reflects the simple faith of the Indians.)

★

Well, Bob, this is what I say. Here's how I came back from seeing the Atroais. I went to see the Atroais in the same trail that Claude (missionary Claude Leavitt) went in. I went to see the place where Yakuta had seen the people before, but they were not in the house.

"Where do you suppose they have gone, alas?" I said.

When we found their tracks we said, "To where do they lead?"

Then we saw a path. "They evidently went this way." Then we followed the tracks for a long way, and there they were! They had apparently gone to the forest to get meat.

"There they are!"

Okyo! their fires were smoking there in the forest!

'Well, there they are," we said. "Now what will we do?"

Then we talked to God right there. "Father, make the Atroais not to be afraid of us. Protect us, too, Father. Father, what are the Atroais like? We don't know, but You do," we said as we talked to God.

They came toward us, very slowly, sneaking up on us. They probably thought, "Who do you suppose those people are?"

Then we saw them. "Foymo (friend)! Yakono (brother)" we called out to them.

"Hey!" they said, and we answered, Hi! We are Waiwais."

"Oh, is that right? You are Waiwais, are you? That's good, very good! We like you," said the Atroais.

Then we said, "We like you, too; we like you very much."

They came right up to us and took hold of us. After that they gave us some arrows, also some bows. We gave them some of our things: a few beads, our necklaces, and leg bands.

They received them and said, "The Waiwais are good, very good!" and showed affection for us by grabbing us.

(After this initial encounter with the Atroai hunting party, the Waiwais spent the night in their own temporary shelter. The next day they were conducted to the Atroai village where they received a warm welcome and an abundance of food was given to them.)

We were very hungry as we hadn't eaten on Tuesday, and on Wednesday we had eaten only a litlle. So now we ate bananas and a little cassava bread — not a regular meal. Then they put out some grated banana drink and starch to eat along with it. When we had finished, I said, "That was nice; they were good to us. Praise God!"

Then we sang a song which says, "Praise God." The Atroais really liked it and sang along with us. One of them said, "My, you sure do sing nicely!" as he playfully grabbed hold of my throat.

"Ouch!" I yelled, and they laughed. And so we all laughed and joked and had a good time. I thought, "Well, is that the kind of people you are? You certainly aren't bashful!"

A Tense Moment

They came and caught hold of me again, and I said to them, "You folks really do have a lot of arrows, don't you?" "Yes, we do," they said, and they kept grabbing hold of us. They had begun acting like drunken people. They grabbed hold of my arm, behind my back, and all around. I was sort of scared and wondered what they would do to us. They talked a lot, like a bunch of parrots. We couldn't understand what they were saying and I was upset.

But I said, "They still appear friendly; maybe they are all right. Maybe they are just excited about us, or maybe they think we are going to ask for their possessions; so we'd better not ask for anything."

"I'll Come Again"

We went out of the house, with people coming out with us on all sides. They were excited and still grabbing at us.

I said, "My brothers, I am going back now; I just came to ask for some food for my return trip because I didn't have any. So now I am returning. I'll come again though. When the locust sings, 'Tah-ree, tah-ree, tah-ree!' I'll come back to you again."

"All right, my brother," they said. "Be sure to come again. Bring us back some knives that say 'ping, ping, ping'."

They asked for my pants, but I said, "Oh, my! I need my pants! How can I take them off?" They were quiet about that and didn't keep asking. So I didn't give them my pants.

Papa Was Angry

Then they said, "Wait until Papa comes," and I wondered of whom they were speaking. They shouted, and sent a boy to go call him. He came. He had been out hunting. He was of a different sort, having a very cross look on his face. He stared at us and looked as if marking us for killing and saying, "Ah, that's where they are!"

Then I guess they told him I was the chief of the Waiwais. He answered them in their language and came over to me. I put my hand on his shoulder and said, "Friend! My brother!" but he did not respond. He just looked very angry and rolled his eyes at me.

Kopi! I was afraid in my heart! But I went ahead and spoke as one not paying any attention to him and again said, "My brother, what's the matter with you?" But he still just looked angry and didn't answer me. He turned and went into the house, grunting as he went.

God will Protect Us

Then the other people who had been happy before, got unhappy when they saw him. They all went into the house after him.

"Well," I said to my tribesmen, "I wonder what's wrong with him! His heart must be different. He is an angry man. But it is all right. God will protect us, even from this kind of person. He can protect us from angry ones and those who do not like us. I think we had better go now. The people have become unhappy."

I called toward the house, "My brother! We are going now. We'll be back another dry season."

As we were going, the one who had been so angry came along behind me calling, "Hey! Brother! Friend!" Then he came up to me, catching hold of me and showing affection. Then he began talking about knives.

"Bring knives!" he said. "Bring this many knives!" and he began to pick up wood until he had his arms full.

"Why didn't you bring them?" he scolded. But it wasn't too bod; he did it in a friendly way.

That's how our trip was, Bob. We had a good trip and arrived back at Kanashen on Wednesday.

God Is Surely True

That's all I have to say, my brethren. God is very good. He is our helper. When I go to that sort of people, I prove God so that I can say, "God is very good."

God shows me what He is like, so I am amazed and say, "God is surely true; just see how He makes people friendly and causes them to like me."

So I told the ones who went with me, "It is good to trust in God. Let us be pleasing to God, for if we are not pleasing Him, He is sad. So let's think more about God and what He is like. God has helped us very much."

That's what I said, Bob. So we are very happy.

I am concerned about the Atroais. I don't want them to be killed; so you all pray for them. We would like to visit them again and if God wants to take us there, He will do it. We need prayer about that also.

That's all I have to say. How will things be? Let God say. We just trust Him.

Non Public Schools are Closing at Rate of One a Day in U.S.A.

(C.A.F. Newsletter) Because of the greatly increased costs of education and the denial of the use of tax monies, schools in the U.S.A. based on the philosophies of Judaism, Roman Catholicism and Evangelical Protestantism are closing at the rate of one a day. Thus the government openly aids the spread of one religion, secular humanism. This lack of freedom in education is an enormous barrier toward development of education. (RES)

ANTI-LITTER CAMPAIGN

Marcel Cox, Etobicoke roads commissioner, paints a municipal garbage can in one of four colours, chartreuse, terracotta, sunny yellow and sky blue — that he chose to attract people to use the containers to discard trash.

CARDINAL ALFRINK

PRIMATE OF THE DUTCH PROVINCE OF THE ROMAN CATHOLIC CHURCH

by KEES MIDDELHOF

The conflict between Rome and Utrecht really conceals a deeply human tragedy. The impression created by the world publicity media makes it look as if two top-ranking personalities in the Roman Catholic Church are being played off one against the other. In point of fact, Cardinal Alfrink, Primate of the Dutch province of the Roman Catholic Church, and Pope Paul the Sixth are standing shoulder to shoulder in their care and concern for one and the same church; two people who hold each other in high esteem. Before doing a preliminary sketch for an Alfrink portrait as related to the present conflict-like situation, it may be appropriate to recall the days when Pope Paul was still Cardinal Montini, Archbishop of Milan. Montini got to know Cardinal Alfrink well in the course of the Second Vatican Council. The Dutch episcopate had been compromised by its interpretation of the notion Universal Church, an interpretation that accorded a good deal of attention to the significance of the local church within the world church. Archbishop Montini, susceptible as he is to the value of symbols, invited Cardinal Alfrink to come to Milan and speak on "Church and Publicity". And Cardinal Montini must have known what he was letting himself in for: Cardinal Alfrink's address turned out to be a bold statement.

Eearlier, Pope John the 23rd had assigned Cardinal Alfrink to sit on the important Central Committee of the convention referred to as the Second Vatican Council.

Who is this man, whose opinion is obviously so highly valued in Rome? Bernard Jan Alfrink was born seventy years ago — June 5th, 1900 — in a narrow-minded little town on what was the coast of the then Zuyder Zee: Nijkerk, pronounced in the dialect of the townspeople as something equivalent to New Church: a prophetic omen if ever there was one. And to take this a little further a stone in Nijkerk's port indicates the highest water level ever recorded during all the floods that occurred in the town's history: any resident — including Cardinal Alfrink — therefore knew the meaning of the saying: keeping one's head above water.

Nijkerk, bearing the imprint of Calvinist austerity, is a town that lacks imagination of any sort, but it contained a hard-working Roman Catholic minority whose comings and goings were subjected to the most intensive scrutiny by the other townspeople. Bernard Alfrink, the rather shy son of a carpenter, failed to attract any special notice except for the fact that he has was blessed with a brilliant intellect. He opted for the priesthood and was granted leave to study: his subject the Old Testament. Within a short while he rose to become consultant to the Papal Commission for Biblical Studies in Rome, and in Holland. He received a professorship. His lectures were strictly informative, fascinating in fact to those who managed to detect under the monotonous lecturing tone, the brilliance of a scientific mind. An apparently insignificant detail highlights Bernard Alfrink's personality and his attitude towards science. When at the age of 38, a fire destroyed most of his papers and scientific documents, he merely shrugged his shoulders and remarked laconically: "Well, maybe it is a good thing to have to rethink everything anew". Alfrink's learning is not static; his even-tempered personality is the envy of all who come in touch with him. He is shy by nature, most of all where he himself is concerned. And that is perhaps the reason why he emerges from his inhibitions when approached in a spontaneous way. He can only overcome his innate shyness by a definite effort on his part. His appointment in 1951 to lead the Utrecht diocese as a bishop practically condemned him to become a prisoner in a nineteenth century building of a rather bourgeois-like dignity. He felt rather ill at ease there.

And then came the great turning point in his life: Vatican II, and springing from that the consultations within the Dutch Catholic Church: the famous Pastoral Council. And that was the moment when Alfrink's hidden qualities burst into flower. Alfrink, who under Church laws is the top ranking prelate in the Dutch province of the Roman Catholic Church, assumed leadership in the true democratic meaning of the word. He took fright when he discovered his growing popularity, clumsily and with a mixture of irritation and amusement he underwent the trial of being acclaimed as "a jolly good fellow" during a Eucharistic service by young students, who in that rather unliturgical manner, expressed their approval of his sermon. He does not act in a democratic way; he is, essentially, a democrat who acts from an innate conviction. He listens, joins in the debate and seems to relish a situation when — especially the very young delegates — ask him quite directly to account for his decisions. He is not afraid of owning up when he does not know the answer to a particular question. It was at that Pastoral Council that Cardinal Alfrink enhanced his authority because he lived up to the powers entrusted to him. That's where he was really confirmed in his ministry by the community of faithful. He is, too, a democrat in the sense that he is prepared to listen seriously to any objection and suggestion that bears the hall-mark of sincerity and that is intelligently thought out to its logical conclusion. He takes that into account when formulating his decisions, though he may not share the other's point of view. More than once he said: "Do not judge me from my position of authority, but from the arguments I have to offer you". Viewed in this light, his prestige in Holland is high and that is why Rome, too, is looking up to this prelate. His love for the Church is so implicit, that it welcomes criticism. Cardinal Alfrink has the critical approach of the scientist and that approach includes all that is served up as being new, as well as that which seems timeless. And that is the reason why he is convinced of the support in Holland of every adult critic as well as the church community thinking with him, but thinking aloud at that.

Holland's Catholics — whose history is characterized by a long period of social repression — have long had a soft spot for the Roman Universal Church. And in that respect the Dutch Church has a lot in common with American Catholicism. In this love for Rome, Alfrink is a true Catholic Dutch-

(Continued on page 2)

WORLD OF YOUNG WRITERS

(Co-sponsored by the Dutch Immigrant Society, 2216 Edgewood S.E., Grand Rapids, Mich., 49506

essays - short stories - drama - poetry - journalism

Editor: COR W. BARENDRECHT

Send all works to: "World of Young Writers", Calvinist-Contact, P.O. Box 312, Station B, Hamilton 22, Ont., Canada.

In conversation many things are understood without being said; others would appear over and over again because in conversation people keep repeating themselves. So writing isn't just putting talk on paper. It's much more than that: It's a short-cut method of expressing ideas without the rambling vagueness of ordinary talk. It's putting your ideas in such a way that they will be immediately clear to someone who reads them.

— Rudolf Flesch.

HERE COME' THE JUDGE

On the first day of May I sat at my desk, waiting for the miracle to happen. After many hours of writing news releases, letters to sponsors, contest material to teachers, thank-you notes, reminders, sponsors lists, etc., it would happen at last: the miracle, I mean — that one piece of artistic, creative, original, mind-expanding piece of writing, which would make the effort seem worthwhile. Well, the miracle did not happen that night. And it did not happen the following night. But something else had happened: a total of over 160 entries in the S70 contest, and among these some good stories and poems. Eight colleges, 24 high schools, and seven vocationals and professionals, participated in the contest. Eleven of the 14 book publishers approached responded favorably to sponsoring the contest. One business establishment and three individuals lent their financial support. Surprises came instead of the miracle. Broken down into categories, the figures were: poetry 112, essays and short stories 47, journalism 3, total 162 entries. (The last time I saw the judge he wore a pink shirt to match the color of his tired eyes.)

While awaiting the judge's decision as to the winners, maybe it would be fun to guess how he would evaluate the entries. Let's take a short story, anyone, yours maybe, and try to answer these questions:

1. What does the opening paragraph do to create a motivating setting and atmosphere for the following action?
2. From what point of view is the story told? Is the point of view consistent throughout the story?
3. What character contrast is set up? What purpose does it serve?
4. What conflict is at the heart of the story? How is the conflict resolved?
5. Is there any humor in the story? Are any of the incidents comic?
6. What is the mood of the story and how is it established?
7. Is there any foreshadowing of events in the story?
8. Is there a sense of time, of suspense, of movement in the story?
9. How has language been handled? Does it seem "natural"? Or is it trite, awkward, archaic? Does the writer use concrete language and images?
10. Is the story finished? Does the ending satisfy you? Has reading the story made any difference to you? How?

These are some of the questions you as your own judge, might ask and answer. If you don't have a story on which to try these questions, I'll be glad to send you one of mine, provided you send me your answers. Say what you think without being too polite. Judges usually don't mince their words. By exercising critical reading of good stories, you will develop a clearer picture in your own mind as to what is expected when you try your hand at a short story. To keep in practice, you should exercise both reading and writing skills continuously.

INTRODUCTION TO MORNING

It is early to be starting out on a trip, so early that the toothpaste still tastes fresh in my mouth. Leaving the rural area behind me, the road has one track through the morning frost. Later I know tires of other automobiles will warm the pavements clear. Looking at the occasional passing motorists, a cloud of sleepiness seems to hang around their heads, too.

There are farms that have dormant dwellings yet, but the barns are alive, wide awake and bustling. Nothing can wake a farmer like hungry cattle waiting to be fed and milked.

Houses are living animate shelters with definite personalities of their own. Some hold a circle of drowsy people inside, the outside walls like eyelids that haven't blinked wide open yet. The morning frost insists on clinging like a parasite to the siding. One rear light tells the morning coffee is being brewed and some homes with front lights smile a reluctant hospitality.

Looking to the other side of the road, I see many frost covered cars waiting in the drive for town working owners. Coming closer to town, many drivers hurry to line up and wait for the traffic light to change.

Some residential people are duty alive and awake, early in the mornings, like the bus drivers on their way to pick up students. I spy one small boy who is hurrying to his corner busstop struggling with insulated boots, obviously, his big brother's, his collie waits quietly at the sidewalk knowing his daily virgil for his young master's return has begun again.

Town is soon left behind and exchanged for the expressway. Traffic is faster, more business speaking tone in the ruble and whir of the tires passing us. Has the day begun already? Routine has taken a back seat to the truck drivers who appear to be laughing out loud, "Where have you been? I've been out here for hours!"

The spark is contagious. Yes, the destination does kindle the glow and I feel like shouting. I'm not just duty acting and I am really happy to begin another day. "Look, Folks! I'm awake. Thank you, God, for giving me another day's beginning!"

Mrs. K. C. Tower,
Greenville, Michigan.

Poetry

What is violet?
The evening twilight,
After the sunset.

What is green?
Green grass and trees,
In a pasture filled with clover.

What is red?
Holy, crimson blood,
Dropping in the mud.

What is blue?
The sky is blue,
And all around,
The yellow sun,
Green trees, grass,
Pastures, and mud.

Joyce Heersink, Gr. 6.

NOTICE: Entries in the S70 Writing Contest are now being judged. They will be published in forthcoming issues of the W.Y.W. A winning entries issue is scheduled for June.

HAIKU

Rabbit ran faster
Then the bushes shook harder
Miserable fox!

Donna Marcusse, Gr. 9.

QUIETNESS

The birds were singing,
The cat is crawling along,
Then everything still!

Cheryl Kramer, Gr. 9.

THE FREEWAY

I like to drive on the freeway,
To go so nice and fast.
I like to go under all the bridges,
And watch the trucks go past!

The freeway stretches for many miles,
Twisting and turning on and on,
Look at that big truck passing by,
Oh! It's too late! It's already gone.

Jane Zoer, Grade VIII.

Journalism

HOW REGIONAL GOVERNMENT WORKS

By Keith Knight.

A provincial act to establish regional governments throughout Ontario during the 1970's, the brainchild of Hon. Darcy McKeough, minister of municipal affairs, is bringing raised eyebrows from thousands of citizens who are affected by this undertaking.

Such a region was set up in Ottawa-Carlton in 1969 and another, engulfing some 400 square miles of the Niagara Peninsula, was established on January 1 of this year.

Officially termed the Regional Municipality of Niagara and more commonly called Metro Niagara, this highly assessed area comprises the former counties of Welland and Lincoln and transformed 27 municipalities into 17 larger ones.

This two-tier form of regional government replaces the now defunct county structure where municipal officials, generally the mayor and an alderman, represent their respective areas on a regional council.

Though Metro Niagara has not yet set its 1970 budget, pending submissions from local councils, administrative and operative costs are expected to be excessively high.

Metro's 30 councillors voted themselves a $5,000 annual salary in early-January to supplement monies received on the local basis or through private practice. Salaries for the councillors alone amount to $150,000 annually.

With the amalgamation of 27 communities to form 17 municipalities an obvious stumbling block for government officials has been the re-naming of these new townships, towns and cities: a name suitable to the entire community.

Reorganization of police and fire departments has presented secondary difficulties.

While the administrative plan for the Regional Municipality of Niagara was thrust upon the constituents by the 1968-69 provincial legislature, other areas in the southern portion of the province have been given a welcome task to plan their own area.

Such is the case of the Haldimand - Norfolk - Brant counties, which is classed as primarily rural with some industrial activity along Lake Erie's northern shore.

A three-county study, under the direction of an international planner, Nigel Richardson, was organized in 1969 to determine the feasibility of uniting the vast area, which covers approximately 800 square miles.

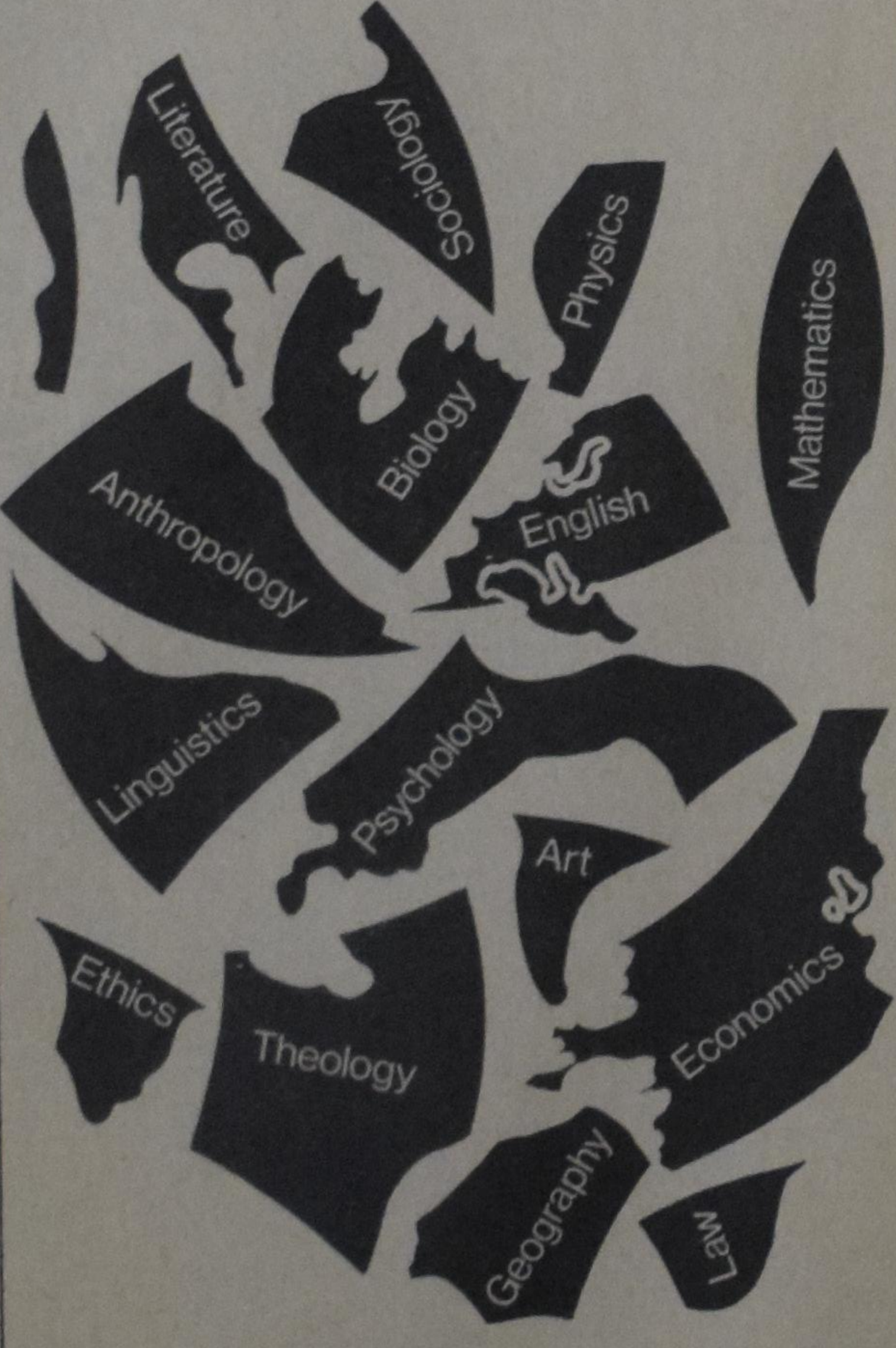
The three year study, to be completed in late 1972, enables officials and interested citizens to cooperate in plotting potential problems facing land-owners such as soil and air pollution, projected population growth and fresh water supply, to name a few.

The greater Hamilton area, too, is destined to absorb several surrounding satellite towns by 1974, to the dismay of literally thousands of worried residents.

Proposals made by the city's Steele Commission calls for Metro Hamilton to spread along the south-western tip of Lake Ontario, dipping south to the village of Caledonia and equalling in size to that of Metro Toronto.

It must be remembered, however, that all "regional" plans for the entire province are the brainchild, the dream of one man: Darcy McKeough. Consider that the destination of this new concept could conceivably be wiped out in the next provincial election, resulting in an unrefundable loss of millions of dollars.

Is unity possible in this diversity?



Can you fit the pieces together? Can your sons and daughters at highschool, college and the university fit the pieces together?

Institute for christian studies — a unique community of christian scholars Support institute growth campaign '70

Diversity within Unity

The one essential insight that unbelievers have lost sight of is the **wholeness**, the **oneness** of God's creation. No **part** of the creation can be understood apart from the **whole.** In physics students study the physical make-up of the world; in biology the same students study the biotic make-up of the world. But the physical and the biotic are only **sides** or **parts of a whole** creation. They do not exist by themselves. Take a flower for example. A flower is much more than just so many cells which we can study under the microscope in biology class. A young man may give a bouquet of flowers to his girl. The flowers here are much more than the mere arrangement of cells. They become an expression of love. A florist sells flowers. Thus they have a certain economic value. Easter lilies and poppies have a historical significance. A flower is more than cells, even as a man is more than reason although some educators have tried to reduce man to a rational animal. A dog is not a flower but both have a peculiar biotic make-up. So does man. All living things have cells. This has led some to believe that all life has evolved from cells.

A student attends school so he can come to a fuller and richer understanding of the world and life. Since it is impossible to study all of life or the entire world at one time it is divided into many parts so that the student can come to a deeper understanding of the various parts. This is why some teach the student about the physical make-up of the world, others teach him economics and still others teach him history. But all these subjects are only **parts** of the **whole** creation and must be taught in relation to each other since they never exist apart in real life. Real life is always experienced as a whole, an entirety. Have you ever heard of someone leading an economic life? No, because life is more than just economic life, although it does have an economic side. In the case of marxism and capitalism an over-emphasis is placed on the economic side of life resulting in a distorted or twisted view of life. The marxist believes that economics holds the key to a happy life, a utopia. If the wealth in the entire world were equally distributed among all men, so the marxist says, everyone would be happy and there would be no more wars. This is giving an importance to the economic side which it doesn't have. They have lost sight of the **wholeness** of God's creation.

When educators lose sight of the unity of life they often begin to over-specialize. The student is no longer confronted with an education of the whole of life but only a small, isolated part. This leads to what students themselves call the education of specialized idiots.

Church Announcements

CHR. REF. CHURCH

Called

to Toronto, Ont. for Inner-City Ministry (Toronto I calling church in cooperation with other Christian Reformed churches in Toronto), Candidate Tim Limburg, who declined for this call.

Accepted

to Kingston, Ont., Rev. J. Geuzenbroek of Toronto-Scarboro, Ont.

to Willowdale, Ont., Rev. L. M. Tamminga of Sioux Center, Iowa.

Declined

for Simcoe and Strathroy West, Rev. H. Lunshof of Drayton, Ont.

for Truro, N.S., Rev. N. VanderKwaak of York, Ont.

Cardinal Alfrink

(Continued from page 1)

man. These ties with Rome are precious to the Dutch despite the disappointments in the relation Rome - Utrecht. If Cardinal Alfrink is wont to use the word "prudence" quite often — and he does use it frequently when talking about the ties between Rome and Utrecht — he does not shirk the issue and will fight like a lion if Dutch Catholics are accused or suspected of being disloyal to Rome. The man, to whom the world press today refers as the "Brave One", is really a not-so-striking and discreet man who weighs his words and his thoughts.

A few months from now, Cardinal Alfrink will reach the age of seventy. But he does not show his age, he is vital, untiring and therefore radiates a harmonious personality. His laugh is seldom exuberant and he is equally inhibited from showing other feelings, but his reserve does not stop him from taking up the cudgel for his people if he feels that the Vox Dei (the voice of God) is manifesting itself in the Vox Populi (the voice of the people). On occasions like that he proceeds with restraint, but quite radically, nonetheless. Being progressive to him means being consequent, cautious, and prudent. And in that respect he is still the son of this watery land, where dykes channel, but never block the rushing waters of progress.

(Radio Nederland)

DEVOTION

The catechumens were sitting in a wide circle around their pastor. While he was trying hard to explain what it means that a church has a confession, it was clearly evident that he could not arouse the interest of the boys. It was obvious that the boys had come to just "sit it out".

Close to the end of the session the whole group became suddenly interested. Some one had brought up the last baseball game. Instead of cutting off the question the pastor was wise enough to pick up the subject. Apparently the boys liked it, but on the other hand they were a little surprised that their pastor did show an interest in their games. They did not expect this. They did not anticipate talking and thinking about God in connection with a baseball game. And that is exactly what the minister did. He did not drop his subject in order to spend a few minutes on baseball. He combined the two and so he opened a new perspective for his boys.

These kids thought like many grown ups also think. To many people there is an area where God has a place, but there is also an area where God does not fit in. Such an area is, for instance, the baseball field. It took the minister a little while to explain to the boys that it is not true that as soon as you pick up your baseball bat and go to a field, you have to leave God at home. God wants to come along. He does not want our lives to be split up in two parts, one part where He is allowed to enter and another part where He is not admitted.

It took the boys a little while to grasp the meaning. Not so much because they could not understand it, but more so because they DID NOT WANT to understand it. And these boys were no different from anyone else. We all have areas in our lives which we want to reserve for ourselves, but the Lord is waiting for us to open up all the avenues of our existence. When a boy loves a girl, he wants her all. He cannot stand it that the girl would have some reserves for herself. And the same stands for a girl who loves a boy. Love is not satisfied with parts, love wants it all.

The Bible makes many references to the love among human beings as a comparison to the love of God for His people. He loves us too much than that He would be satisfied with a part of our lives. He wants to share our entertainment as well as our work, our difficulties and sorrow as well as our joy. In other words, He wants to share the make-up table of the girl and the baseball field of the boy. He does not want US to live any longer, but He wants CHRIST to live in us. He wants the devotion of everything we have and everything we enjoy. That is the dedication He is looking for in our lives.

D.F.

THE WORLD AROUND US

Russian Expansion in Asia

(Part I)

The war in Indochina, and the turmoil it causes in the United States, tends to overshadow all other news. From time to time we hear that the Russians are still helping the Arabs and that the United States is contemplating selling more planes to Israel to ensure that the balance of power in the Middle East will remain the same. Most people accept the fact that the Russians are helping one side and the United States the other; this, after all has happened many times before. Many people also realize that Russia is not working toward making the Arab nations satellites of the Soviet Union, but rather that Russia would like to obtain sufficient influence to control the Arabs and also to get some naval bases for Soviet ships.

The latter is quite important to the Russians. Their navy is growing at a rapid pace and presently includes over 400 seagoing and coastal vessels, some 25 cruisers and 77 destroyers, and some 350 submarines, 80 of which are nuclear powered. The Soviet Union also possesses the world's largest fishing fleet, and the sixth largest merchant navy in terms of tonnage carried. In view of these facts, it is understandable that the U.S.S.R. would like some good naval bases in a few Arabian countries — not only in the Mediterranean but also in the Persian Gulf. Since the Suez is closed, and will remain so in the near future, it saves time and money if ships do not have to return home around Africa in order to be repaired or serviced.

But the Soviet Union is not just using its fleet to cruise around the Indian Ocean for purposes of propaganda. This is, of course, part of the reason that Soviet vessels are seen in so many ports of the world, but this is not the whole reason. There are two other reasons that the Soviet Union began to build a large fleet in the late fifties. The first is that Khrushchev found that without global sea power his options for response to the "quarantine" imposed by President Kennedy were limited. If one of the Soviet freighters carrying missiles to Cuba had defied the "quarantine" and been sunk, Khrushchev would have had to reply with ICBM's, incurring horrifying consequences — or not respond at all. Possessing a navy to escort its merchant ships, the U.S.S.R. would have had the option of facing down the United States at sea. Similarly, when Lebanon requested the United States to land Marines in 1958 in order to protect the government, the Soviet Union could only protest. In 1969, when an almost similar situation was present in Lebanon, no Marines were requested — quite possibly because both Lebanon and the United States were not sure what the Russian reaction would be. This time the Russians were able to back up their protest with a strong fleet.

The second reason for the large number of Russian ships has only come to light recently. In the last week in May 1969, an article in **Izvestia** stated that, "The liquidation of the system of foreign military bases in (the Asian) part of the world ensures the prerequisites for the establishment of the foundations of collective security. Then these same countries which have won their freedom will strengthen peace by their joint efforts and rebuff any intrigues by the forces of imperialism and expansion". Ten days after the article appeared, General Secretary Leonid Brezhnev said in a speech to the world Communist Party conference in Moscow: "We are of the opinion that the course of events is putting on the agenda the task of creating a system of collective security in Asia". Western observers at first thought that Moscow was trying to establish a cordon around Red China, but when this did not seem to be the object, the observers dismissed the Soviet rhetoric as just so much talk. But now, one year later, it is slowly becoming clear what the Russians are trying to do. What Russia wants is a loose organization of all Asian nations, which would include China and the United States, which would ensure that no new Asian nation will fall victim to a stronger country. If this sort of an agreement could be brought about — and it is not likely that it will — it would prevent China from expanding, and of course, it would mean that the United States would have to leave Indochina.

But the Russians did not seek to achieve their aim by means of the conference table. Instead, they are approaching many of the Asian nations with offers of trade and assistance. By doing this they hope that the distrust with which the Kremlin is viewed will slowly come to an end and that the Soviet Union will be regarded as a proper counterweight to both China and the United States. If the results of the last six months are any indication, the Russians seem to be gaining a fair measure of trust in Asia. A number of countries which saw the United States as a protector, but were also afraid that they would fall to much under U.S. control, now see in the Soviet Union a viable counter balance.

Among the major countries of Asia, Soviet influence is strongest in India. Moscow is telling Indian Communists that they must seek power by parliamentary means, and not to work for a revolution. At the same time, Moscow has given India something like one billion dollars in economic and military aid. Soviet MIG-21 fighters are to be manufactured in India; Soviet made helicopters patrol the Sino-Indian border; the Indian Navy is getting Soviet submarines and a Soviet naval mission in the Indian port of Vishakhapatnam is training Indian submariners. In return, Soviet warships call frequently at Indian ports and Soviet planes overfly Indian territory. When Moscow suggested an international conference on regional trade and transit problems in southern Asia last year, India agreed at once, although **Izvestia** admitted it was designed to pave the way for a collective security accord.

Pakistan long held off Russian advances, but since 1968 they have accepted weapons from the Russians. Since then, reports have it that the Russians are helping to build a naval base at Gwadar in exchange for facilities for Soviet warships in Pakistani ports. In the last three years, trade between the two countries has trebled.

In Singapore and Malaysia Russia had made the greatest inroads. Singapore's Prime Minister Lee Kuan Yew stated that the Russian presence was very good because they also wanted to keep the Straits of Malacca open as an international waterway, and this was the same as what Singapore wanted. So far the Premier has not answered the Russian request to be allowed to take over the very large Sembawang naval base and dockyard when the British leave one year from now. But a joint Singapore-Soviet shipping line has been formed, and Russian freighters, like those of other nations, are welcome in Singapore. Foreign Minister Sinnathamby Rafaratnam said recently that the Russian presence was a good thing because now everyone is keeping watch on each other. This was easier for Singapore because the big powers were keeping each other honest and preventing any one power from gaining too much influence in his 'one-city state'. Even Bulgaria has opened trade agreements with Singapore. Up to two years ago, trade between the two countries was negligible, but since that time it has increased a thousandfold. The Bulgarian airline, which no one outside Eastern Europe had ever seen, has acquired landing rights in Singapore. Bulgarians have invested in five Singapore factories to produce leather goods, clothing, machinery, engineering equipment and pharmaceuticals.

J. J. Bout.

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FROM THE BOOKSHELF

UNDERSTANDING CHURCH GROWTH,

by Donald A. McGavran.

Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. $7.95.

Donald McGavran, the author of this book on foreign missions, is presently serving as Dean of the School of World Mission and Institute of Church Growth at Fuller Seminary in Pasadena, California. Understanding Church Growth is the latest in a long series of books and articles he has written on the subject of foreign missions. Before becoming Dean at Fuller Seminary he served for more than thirty years as missionary to India.

For the author to engage in mission is to obey the Great Commission (Matthew 28:19,20); to go out into the world and preach the Gospel. But to do this effectively so that churches will be planted and will grow, that is another matter. That is what this book is all about. The answer that the author gives is really quite simple. It can be put in one word: PLANNING. "The goal of the missionary is . . . to plant churches" . . . and the way to do this is ". . . to devise an intelligent plan . . . — one which fits the population in which the missionary is working and can be carried out with the resources which God has put in his hand." (p. 360). The author continues with extreme common sense . . . "putting such plans into operation is the true goal. A plan on paper does nothing . . . plans in operation are the only ones that count." (p. 360)

The author proves his point very well. He examines many examples of well thought out plans which fitted the peculiar circumstances of the people and the mission program carried on among them. He also examines examples of programs which did not result in the planting of churches and church growth because of a lack of sufficient and proper planning. Often such programs failed because local factors and circumstances were not taken into account. When a convert was brought into the church e.g., in the process he became alienated from his family, community or tribe from which he came. He begins to live in a different social structure which is foreign to his pagan relatives and forms an obstacle to his return to his kith and kin. The author believes, and rightly so, that the great obstacles to conversion are social, not theological. "The fact is that men and women, high and low, advanced and primitive, usually turn to Christian faith in numbers only when some way is found for them to become Christian without leaving their kith and kin." (p. 191). He predict that . . . "great turning of Moslems and Hindus can be expected as soon as ways are found for them to become Christian without renouncing their brethren which seems to them a betrayal . . . It is patently true that among societies with high people consciousness those methods of propagating the Gospel which enable men to accept Christ without renouncing their peoples are blessed of God to the growth of His church" (p. 191).

This is the message and challenge of Understanding Church Growth. When it is clearly understood and translated into effective methods and plans, the planting of churches will take place at an ever increasing rate. It is an insight that the author also finds in the Bible. The apostles followed the same method in their mission work and church planting. Their message was repent and believe in the Lord Jesus Christ. It was not to change the social structure within which the people lived. Yet the social structure always changed once large numbers turned to faith in Jesus.

McGavran has written a very valuable book which contains many insights into the ways of doing effective mission work. It is encouraging to see that the same old Gospel can be preached with the same power in ways which make use of the insights of modern sociology and anthropology. Besides the book makes very interesting and informative reading in the field of foreign missions. The many examples used are drawn from the mission fields of every continent, of many nations and areas within nations. It gives one a real sense of what Christ meant when He sent out His disciples to preach the Gospel throughout the world. The book deserves to be widely read.

Rev. Jerry Dykstra.

"The Burden of Loneliness"

This is the title of a brochure published by the Christian Marriage Contact Bureau, and is free for the asking. Write to C.M.C.B., Box 154, Station R, Toronto 17, Ontario. The C.M.C.B. is not a business enterprise — it wishes to be a service organization only. It was established by a small number of Christian Reformed people who felt that they should do something to express the compassion of Christ to those who have not found or who have lost their partner. Among the boardmembers and advisors of this organization are psychologists, psychiatrists, social workers, lawyers and ministers; and all those connected with the C.M.C.B. have committed themselves to the strictest secrecy.

The church that is married to the spirit of the age will find itself a widow in the next generation.

Joseph Sizoo.

Safari Parks in Holland

by H. GEORGE FRANKS

Some years ago I spent a very happy two weeks in one of South Africa's National Parks, where wild animals roam around in complete freedom. It was an experience that could never be erased from my memory, so very different and so much more exciting than visiting a zoo in which the animals are kept in cages.

I have often wanted to repeat the visit, but as South Africa is so far away, I recently decided to do the next best thing, namely, to visit one of the so-called Safari parks here in Holland itself. The one I chose was just outside Arnhem, and the trip proved well worth making.

It was opened in 1968 and has proved so popular that it is now being extended up to about 200 acres. In fact, this spring its owner is actually reconstructing a little part of Africa here in the Netherlands, for in addition to the families of lions he already has, he is importing 29 giraffes — the largest collection in Europe — plus zebras, ostrichs, antelopes and crested cranes.

When I asked why all this was being done, the owner told me: "What men have tried to do in the evolution of the zoo is progressively to remove barriers between animals and people. So what could you do better than to put the visitor, rather than the animal, in the centre of the cage?"

As you ride round these parks you are, in fact, in the cage. And the feature of this particular wild park is that it divides the lions into separate families, or social groups, as occurs in nature. Altogether there are 19 lions there at the moment, living together in three families, roaming their own private territories. For within the outer enclosure there are three "private family compounds", each separated from the next by steel fences.

A visitor's car enters the outer enclosure through a gate which is then closed behind him. He drives to another gate, which opens into the compound of the first lion family. Attendants swing this gate open, the car drives in among the lion family, and the gate is closed. When leaving this first family to call on the second, the process is repeated, and so on to the third.

The feeding jeeps are painted grey, but there are also Land Rovers painted black and white, to drive the lions away when necessary. These cars race towards the lions, with engines roaring, and in turn each lion quickly learns to regard the mechanical zebras — for that is what they must look like to a lion — as an enemy, in contrast to the normal zebras they meet in the jungle.

Naturally I asked why this was necessary. This was the answer: the black and white Land Rovers always stand by in case a visitor's car has a breakdown or tire puncture within the compound and has to be repaired. When they are there, the lions will never come too close.

All vehicles belonging to this safari park have radio telephones connecting them with each other and with the main office, where a TV screen monitors the whole park. And each attendant always carries a walkie-talkie when he steps out of his car.

The owner of this wild lion reserve near Arnhem told me as I left that he believes there will always be a place for conventional zoos, because these have the advantage of being in the centre of cities, and thus readily available to all. But these safari parks give an opportunity to Europeans who cannot go to Africa, to stand in the centre of the cage, as it were, and watch wild beasts outside living, feeding, resting, playing and running in their own social groups. But I wondered just what the lions think of people.

As well over one and a half million people have already visited this Arnhem safari park in less than two years, it is clear that the 3 safari parks providing this type of unusual sight-seeing will prove yet another great attraction for tourists looking for something different during their vacations in Holland. (Radio Nederland)

Note: a similar Safari Park can be visited between Hamilton and Galt, Ont.

VOOR - JAAR

de dag spelt een geheimenis:
U brengt ons waar geen winter is,
want liefde, sterker dan de dood,
maakt ons tot Uw rijksgenoot —

nu delen wij Uw droefheid, Heer,
om wat verdord is en bezeerd
en ons erbarmen voor wie lijdt
is als het Uwe, wereldwijd —

nu delen wij Uw humor, Heer,
en kijken op geen mens meer neer,
omdat hij anders is dan wij:
Uw menszijn maakte waarlijk vrij —

nu delen wij Uw vreugde, Heer,
genietend elke morgen weer
van schoonheid, die de Eeuwige schiep
en met Uw mond tot aanzien riep —

zie, heel dit leven... lief en kind
en spel en werk en stroom en wind
leert aan Uw voet op nieuwe wijs
de lofzang van het paradijs

en luisterend naar Uw dichter's stem
ontwaren wij Jeruzalem,
de rijpe vrede, die hij zag:
Uw hofstad op een zomerdag —

WIE HEEFT ZIJN PREDIKING GEHOORD?
wij reizen, door geen nacht gestoord,
hoe kil en grimmig ook het nu,
wij schreien enkel, Heer, na U,

wetend, dat onze laatste traan
in God's warm lachen zal vergaan...
U brengt ons — blij geheimenis! —
waar het voor altijd zomer is.

Mei 1970. Tini Van Ameyde.

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Teruggang in groei van de Geref. Kerken in Nederland

In vergelijking met de groei van de Nederlandse bevolking bleven de gereformeerde kerken in 1969 achter in de ontwikkeling. De toename van de bevolking was vorig jaar 1,23 procent; van de gereformeerde kerken 0,89 procent. Op grond van cijfers, ontleend aan het zojuist verschenen nieuwe Jaarboek van de gereformeerde kerken, komt het bureau Kerkopbouw tot de conclusie, dat de teruggang, die zich ook al in 1968 manifesteerde, zich over 1969 in sterkere mate heeft doorgezet.

Uit een analyse, die Kerkopbouw maakte, blijkt dat de groei van de Nederlandse bevolking na een daling in de periode van 1965-1968 weer een opwaartse beweging vertoont. De gereformeerde kerken geven daarentegen een tegengestelde ontwikkeling te zien. In de periode 1960 tot en met 1965 bedroeg de jaarlijkse toename gemiddeld 11.998 leden ofwel 1,54 procent per jaar. Gedurende de jaren 1966 tot en met 1969 kwamen er per jaar gemiddeld 9.073 leden bij ofwel 1,08 procent.

De cijfers lopen per provincie nogal uiteen. In Friesland groeide de kerk sterker dan de bevolking, namelijk met 1,19 procent en de bevolking met 1 procent. In Gelderland groeide de kerk zelfs met 2,80 procent en de bevolking met 1,86 procent. In alle andere provincies bleven de kerken evenwel achter op de bevolkingsgroei. Beslist zorgelijk, aldus de publicatie van Kerkopbouw, lijkt de ontwikkeling in Noord- en Zuidholland waar de ledentallen, ondanks de bevolkingsgroei (Noord-Holland 0,64 procent en Zuid-Holland 0,84 procent) gelijk bleven of een tendens tot teruggang vertoonden.

De neiging van de gereformeerden om te verhuizen naar betere woongebieden (b.v. Gelderland) spelen, aldus Kerkopbouw, ongetwijfeld een rol in de provinciale verschillen. Wat echter de algemene teruggang betreft is Kerkopbouw van oordeel, dat interne factoren de hoofd-oorzaak zijn. Hierbij valt te denken aan het afstand nemen van het "kerkelijk instituut" en het kiezen van alternatieve vormen van gemeente-zijn, waarbij bewust met het lidmaatschap van de plaatselijke kerk gebroken wordt. Dit blijkt o.a. uit het feit, dat steeds meer mensen bij verhuizing geen attestatie meer inleveren in hun nieuwe woonplaats. Dit betrof in 1967 nog maar 563 leden. In 1968 waren het er 2502.

Kerkopbouw heeft de indruk, dat de kerken zich in de meer "manifeste" gebieden (Friesland b.v.) kwantitatief nog het beste handhaven. Inmiddels zal het voor het beleid van de kerken van groot belang zijn, dat de geconstateerde ontwikkelingen nader worden onderzocht en uitgediept, aldus Kerkopbouw.

KLEINE CATECHISMUS VAN DE ONTWIKKELINGS-SAMENWERKING

De staffunctionaris voor ontwikkelingsvragen van de gereformeerde kerken, drs. C. H. Koetsier heeft een "Kleine catechismus van de ontwikkelingssamenwerking" samengesteld, waaraan twintig deskundigen en gemeenteleden hebben meegewerkt. In 42 vragen en antwoorden stelt drs. Koetsier hoe groot de ellende wel is, of er verlossing mogelijk is en wat de "dankbaarheid" is. Daarmee volgt hij de indeling van de Heidelbergse Catechismus: "niet als een ongepast grapje. De wereldnood is ook de nood van onze zonde. De verlossing komt inderdaad alleen vanuit de bijbelse boodschap. Werken voor grotere gerechtigheid in de wereld is een stukje dankbaarheid". De catechismus is uitgegeven als eerste deeltje in de nieuwe serie "Ter Sprake" van Meinema in Delft.

GEREF. SYNODE IN NEDERLAND SPRAK ZICH UIT OVER ECHTSCHEIDING

De gereformeerde synode heeft na een uitvoerige bespreking van een rapport over echtscheidingsgronden uitgesproken, dat de bijbel leert, dat zij, die in de Heer trouwen, elkaar als man en vrouw uit Gods hand aanvaarden en Hem beloven elkaar trouw te blijven tot de dood. In haar onderricht laat de H. Schrift echter zien, dat er vanwege onze zondigheid een situatie kan ontstaan waarin echtscheiding onontkoombaar is. Kenmerkend voor een dergelijke situatie, aldus de synode-uitspraak, is "dat door duurzame algehele ontwrichting de voortzetting van het huwelijk onmogelijk is geworden. Daarom heeft de overheid voor een echtscheidingsrecht te zorgen".

Ook stelde de synode, dat de kerk geroepen is tot intensieve pastorale bijstand in de huwelijksproblematiek. Het is gewenst, dat een pastoraal geschrift wordt opgesteld, waarin aan de hand van het betrokken rapport, de gemeente voorlichting wordt gegeven over de hedendaagse vragen van huwelijk en echtscheiding. De synode benoemde deputaten voor de samenstelling van dit geschrift.

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

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In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijke vermindering (slinking) plaats.

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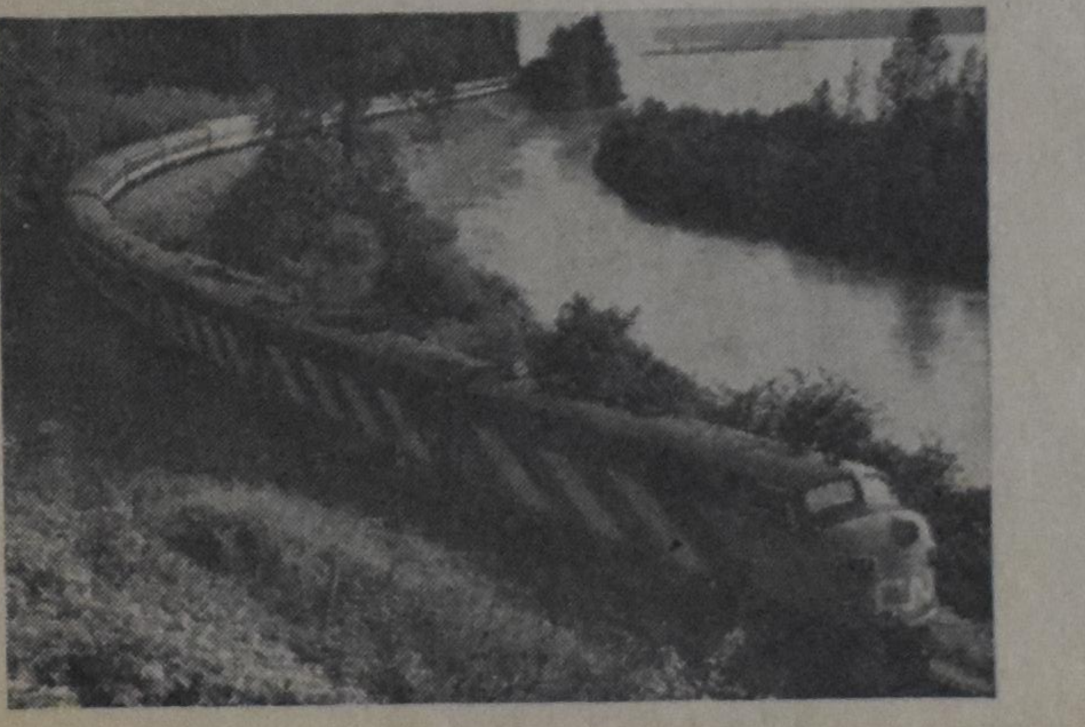

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door S. P. Akkerman

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Des avonds zitten ze in de kamer. Blomhuis en zijn vrouw met Willem en Nel. Het is nog wat onwennig: zo'n meisje dat zo maar uit de vreemde bij je in de kamer zit.

"Ben je nu van plan, om daar alleen te blijven wonen?" vraagt Blomhuis.

"Ja, dat is wel de bedoeling. Maar het moet niet te lang duren. Wat zeg jij, Willem?"

"Nee, niet te lang. Ik ga solliciteren. En als ik dan een andere, goeie standplaats heb, dan trouwen wij, dacht ik zo."

Al weer één kwijt, denkt vrouw Blomhuis. De kinderen zijn zomaar opeens groot, en als ze trouwen dan weet men het wel. Natuurlijk . . . zo is het leven. Je moest er eigenlijk zelfs dankbaar voor zijn. Maar als Lies met een paar jaar . .

"Jullie zijn nog jong, het kan nog wel," merkt Blomhuis op.

"Ja, dat is wel zo," zegt Nel, "maar altijd alleen op dat boerderijtje. Toen grootmoeder nog leefde, was dat anders. Er moest iemand voor haar zorgen. En dat was ik. Ik steigerde daar wel eens tegenop, hoor. Ik wilde liever wat anders. En grootmoeder las altijd maar uit de bijbel. En dan ergerde ik mij daaraan. Werkelijk. Ik zat met de hele zaak in de knoop. Dat is gelukkig voorbij," zegt ze.

Zij zit Blomhuis en zijn vrouw vrij en frank aan te kijken. "En Willem heeft u al verteld, dat ik geen vader heb. Ik zeg het direct maar even, want ik kan dat ook al niet helpen. Of het een zwerver is geweest of een deftige man, niemand weet het. Mijn moeder heeft het nooit willen zeggen. Ik heb het Willem eerlijk verteld en dat doe ik nu tegen u ook. Misschien dat het vreemde bloed van de een of andere buitenlander mij wel wat anders maakt dan de meeste meisjes."

Ze zwijgt en zit voor zich uit te staren, terwijl de schemer in de kamer begint te donkeren. Dan zegt ze opeens: "Maar ik geloof dat God mij ook als zijn kind wil aannemen, wie mijn vader dan ook was."

"Daar kun je vast op bouwen," zegt Blomhuis. "Zo is het maar net, kind."

De vrouw knipt het licht op. En Blomhuis en Nel zijn het weer roerend eens, als ze zich ontpopt als een meisje dat niets van de televisie moet hebben. Willem zit er wat bij te lachen, als Nel haar stukken weer zo scherp in stelling brengt. Maar Blomhuis knikt instemmend.

"Willen ze u er ook een aansmeren? U moet het zelf weten natuurlijk. En och, misschien is het voor Andries en Lies en voor uw vrouw wel aardig, de éne mens is de andere niet. Maar als u zegt er niets voor te voelen, dan is u mijn man. Mensen, mensen hoe hebben ze het uitgevonden. Je hoeft niks te doen dan stom te kijken. Nee, dan lees ik liever een goed boek. Moet je tenminste bij denken. Heel anders dan al die poppekast."

Willem lacht maar goedmoedig: "En toch hou ik vol, dat het een aardige uitvinding is," zegt hij. "Er zijn vaak heel mooie dingen op. Als je Nel hoort, krijg je de indruk, dat er niets dan halfgare nonsens wordt vertoond."

Blomhuis stopt een pijp. "Ik ben het voor een groot deel met je eens, Nel," zegt hij, "maar ik sta alleen. En ik vrees, dat ik het ga verliezen. Maar vaak zul je mij er niet bij vinden."

Nel geeft Willem porren tegen zijn schouder. "Als wij eens trouwen wil ik toch niet zo'n flikkerkastje in huis. Heb je dat begrepen?"

Ze lacht er bij, maar Willem voelt achter dat lachen toch wel haar harde wil. Ja, ja, maar dat waagt hij er dan maar op.

"Kom, Nell, wij gaan nog eens een eindje lopen. Je moet het dorp nog zien."

Als ze samen in de kamer zijn, vraagt de vrouw: "Hoe vind je haar, Sikke?"

"Reusachtig," zegt hij. "Willem heeft een goeie vrouw uitgezocht."

"Zeker, omdat ze het met je eens is over de televisie?"

"Nou, misschien daar ook wel een beetje om, maar het is een aardig vlot meisje. En een mooi meisje ook. En jij?"

Vrouw Blomhuis zegt haar mening niet direct. "Ik weet niet," zegt ze tenslotte, "het lijkt mij een meisje, waar onze Willem nog wel eens moeilijkheden mee kan krijgen. Ze is wel vlot en aardig, ja, maar ze heeft een sterke wil, en die kan ze wel doorzetten ook."

Blomhuis kan daar zo zwaar niet aan tillen. "Een vlotte meid," zegt hij, "en van koeien heeft ze goed verstand."

"Dat komt haar als vrouw van een onderwijzer niet vaak van pas," lacht zijn vrouw.

"Nou, nee, dat niet. Maar het lijkt mij een eerlijk en oprecht meisje."

"Ze praten nu al weer over trouwen," zegt de vrouw.

"Ja, natuurlijk. Wat wil je?"

"En dan over een paar jaar Lies. Dan is Andries er nog alleen . . ."

"Ja, wij worden al een beetje ouder," zegt Sikke Blomhuis, terwijl hij een beetje droefgeestig zit te staren in het licht van de lamp.

Zijn vrouw ziet hem wel staren. Ze denkt aan de tijd dertig jaar geleden toen ze beiden nog jong waren. Wat was Sikke toen een vlugge knaap. Hij wordt nu al wat stijf en een beetje te dik.

"Waar denk je aan, Sikke?' vraagt ze.

Blomhuis schrikt op. "Ik? Nou, nergens aan."

"Toch wel."

"Nou ja, ik dacht ik word ook al gauw vierenvijftig."

"Ja, dat denk ik ook wel eens, maar hetzij dat wij jong zijn of oud zijn . . ."

Blomhuis knikt. "Zo is het, one leven is in Gods hand. Al praat je daar niet altijd over, wij weten dat beiden toch wel."

"Gelukkig wel."

Zonder woorden zitten ze nog een half uur bij elkaar in de kamer . . . Dan staat Blomhuis op. "Kom, moeke, wij gaan naar bed. Morgen om vijf uur loopt de wekker af."

Als ze de trap oplopen, horen ze de kinderen praten, die thuis komen . . . De kinderen, al weer groot geworden . . .

Op een warme zomerdag in juni maait Andries met de trekker de Elf-Mad, een lang stuk land ver van de plaats, vlak aan het riviertje de Tjonger.

Kievieten, scholeksters, grutto's en tureluurs hangen angstig roepend laag boven zijn hoofd, bang als ze zijn dat hun eieren of jongen gevaar lopen. Met zo'n trekkermaaier schiet je mooi op. Vlugger dan vroeger met de maaimachine met een paard ervoor. Een trekker kun je vlug keren, en dan maar het lange stuk, de Elf-Mad, op en neer. Dikke zwaden gras liggen als donkergroene stroken op het kort afgesneden grasveld.

Het is warm in het open veld met een machtige hemel van blauw glas als een geweldige stolp er boven.

Andries laat zijn motor-maaier daveren. Vandaag kan hij dit werkje juist afmaken. Twee dagen dit zonnige weer, en het hooi kan geoogst worden.

"Knap," zegt de trekker opeens. Het razend heen en weer gierende mes staat stil.

Andries zet de motor af. Wat hebben we nu aan de fiets hangen? Hij heeft het gauw gevonden. De veer, die de knop van de trekstang stevig om het mes laat sluiten, is los gegaan. Andries gooit de gereedschapbak open. O stom, de sleutel die hij hiervoor moet gebruiken, heeft hij gisteravond voor een karweitje gebruikt. Toen hij ermee klaar was, kwam een lid van de muziekvereniging om over nieuwe instrumenten te praten . . . en toen is die sleutel op het erf blijven liggen. Stom en dom, en noem maar op. Maar hoe nu? Naar huis rijden met de trekker? Dat is bijna twee uur heen en terug. Waar is het dichtstbijzijnde huis? Andries kijkt eens om zich heen. Ja, dat is het oude spul van Jan Beeksma. Nou ja, Beeksma leeft niet meer, maar hij heeft er toch jarenlang met zijn dochter en een arbeider gewoond. Verleden jaar is hij gestorven, nog maar goed zestig was hij. En toen is zijn dochter Hiltje daar blijven wonen. Die boert er met de arbeider, die vlak bij de boerderij woont.

Hiltje was altijd een wat eigenaardig kind, schuw en op zich zelf. Op school was ze dat al, weet hij nog wel. En nadat haar vader gestorven is, heeft hij haar niet veel in de kerk gezien. Ze had anders wel een aardig snoetje. Maar met haar gesproken heeft hij na de schooltijd nooit weer . . . Afijn, Hiltje Beeksma moet de redder in de nood worden. Want ze hebben daar een trekker, weet hij.

(Wordt vervolgd.)

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Government Information

Van het Departement van Arbeid

MINIMUM EISEN ONDER DE WET OP ARBEIDSMAATSTAVEN

De minimum eisen in Ontario, waarvoor een werkgever onder de Wet op Arbeidsmaatstaven aan zijn employees moet zorgen, zijn als volgt:

Werkuren:

De werkuren in Ontario bedragen 8 per dag en 48 per week. Vergunningen kunnen worden verkregen om meer dan 48 uur te werken, doch wanneer een vergunning wordt uitgereikt dan heeft de employé het recht om arbeid te weigeren tenzij hij of zijn vertegenwoordiger heeft toegestemd om over te werken.

De bepalingen omtrent werkuren zijn niet op een persoon, die uitsluitend toezicht houdende of bestuursfuncties verricht, van kracht. Geen vrouwspersoon onder de leeftijd van achttien jaar mag meer dan 54 uur per week werken en mag tussen 12 uur 's nachts en 6 uur 's morgens op welke dag ook werk verrichten. Een vrouwspersoon boven achttien jaar mag tussen 12 uur 's nachts en 6 uur 's morgens werken doch indien het werk aanvangt en eindigt tussen deze uren dan dient zij van particulier vervoer naar en van haar woonplaats te worden voorzien op kosten van de werkgever.

Geen employé mag meer dan vijf opeenvolgende uren zonder etensperiode van minstens een half uur werkzaam zijn tenzij een kortere periode door de directeur werd toegestaan.

Vakanties met behoud van loon.

Aan een employé moet minstens een week vakantie met behoud van loon worden gegeven bestaande uit een week loon dat niet onder 2 percent van zijn totale bruto verdiensten (commissies, overuren etc. inbegrepen) mag zijn voor elk van de eerste drie jaar van zijn tewerkstelling en ten minste twee weken vakantie met behoud van loon met niet minder dan 4 percent van zijn totale bruto verdiensten voor al het werk in het vierde en daarop volgende jaren verricht. Drie jaar wordt als 36 maanden gerekend en deze 36 maanden kunnen worden samengesteld uit onderbroken diensten gedurende de laatste vijf jaar. Om tot een samenstelling van 36 maanden te komen waarvoor men voor vakantie met behoud van loon in aanmerking komt, wordt een employee geacht om in aanmerking te komen voor een maand indien hij slechts een gedeelte van zulk een maand heeft gewerkt.

Er is sedert 1 juli 1966 geen minimum periode van tewerkstelling vereist om een persoon in aanmerking te doen komen voor vakantiegeld bij ontslag.

Een employé verdient vakantiegeld vanaf de eerste dag van zijn tewerkstelling.

De wet bepaalt dat een employé de hem toekomende verdiensten (met inbegrip van vakantiegeld) op de dag dat hij zijn werkkring verlaat, ontvangt, of niet later dan de daarop volgende geregelde betaaldag.

Gelijke betaling voor gelijkwaardig werk.

Mannen en vrouwen moeten in Ontario onder dezelfde loonschaal vallen voor het verrichten van hetzelfde werk. De Wet bepaalt dat er een loonklasseverschil wordt toegestaan indien er een anciënniteits-systeem, een verdienstensysteem, een systeem dat verdiensten aan de hand van hoeveelheid en kwaliteit in produktie bepaalt of een loonklasseverschil gebaseerd op elke andere factor, anders dan geslacht bestaat.

Geringe verschillen in het uitvoeren van werkzaamheden zijn niet voldoende reden voor een loonklasseverschil tussen mannen en vrouwen.

Salarisbescherming:

Elke employé dient bij salarisuitbetaling een salarisuittreksel te ontvangen dat men behouden kan en waarbij wordt aangegeven de betalingsperiode, salarisschaal, bruto verdiensten, aftrek, onderhoudstoelage en netto salaris.

Betaling voor overwerk en premie loonstandaard voor werk op feestdagen.

Employees in Ontario moeten overwerkbetaling ontvangen voor elk uur dat men over 48 uur per week werkt, tenzij men daarvan door een regeling is uitgezonderd. Overuren worden met anderhalf maal de gewone loonschaal uitbetaald.

Premieschaal voor Werk verricht op Feestdagen.

De Wet heeft de volgende dagen als Feestdagen vastgesteld: — Nieuwjaarsdag, Goede Vrijdag, Victoria Day, Dominion Day, Labour Day, Thanksgiving Day en Eerste Kerstdag.

Indien werk op één van bovengenoemde dagen wordt verricht dient de employé een premieloon van anderhalf maal het normale loon voor het verrichte werk te ontvangen.

Deze schaal is niet van toepassing op een persoon:

a) die minstens twaalf van de dertig kalenderdagen onmiddellijk voorafgaande aan een feestdag geen salaris heeft ontvangen.

b) wanneer er een overeenkomst tussen de werkgever en de employes bestaat om een andere dag te vervangen, die naar het inzicht van de Directeur de rechten en baten met betrekking tot het werk verricht op een feestdag verleent, die gunstiger voor de employé uitvallen dan diegenen die in de Wet zijn voorgeschreven.

Minimum Loon.

Het minimum loon in Ontario is $1.30 per uur in algemene bedrijven. Leerlingen kunnen met een loon van $1.20 per uur voor een periode van niet meer dan vier maanden worden betaald. Niet meer dan één in vijf personen kunnen in een etablissement als leerling worden tewerkgesteld. Leerlingen in hotel-, motel-, toeristenoord-, restaurant- en herbergbedrijf kunnen met $1.15 per uur worden betaald voor de eerste maand van tewerkstelling. Alle employees in het Bouwbedrijf moeten niet minder dan $1.55 per uur ontvangen. Er is geen schikking voor een leerlingperiode in het bouwbedrijf.

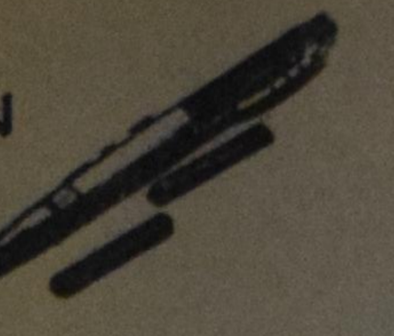
Deze Wet op Arbeidsmaatstaven is niet van toepassing op een persoon die tewerkgesteld is in een landbouwbedrijf of in bedrijven onder de rechtsbevoegdheid van de Federale Regering met name postkantoren, spoorwegen, luchtvaartlijnen, banken, graanelevators, scheepvaartmaatschappijen, radio- en televisiestations.

The Hon. John Robarts
Prime Minister of Ontario

DATA CENTRE

June 3	Hollandse Dag in de Moorefield Community Hall. Aanvang 10 uur v.m. Spreker: Ds. VanderWoude van Harriston, Ont.
June 6	Spring Concert by the Grimsby Chr. Choral Society, together with the Hamilton Chr. Choral Society. Also featured the Greater Hamilton Chr. Male Chorus. Mountainview Chr. Ref. Church, Grimsby, Ont. 8 p.m.
June 24	Hollandse Dag in Hamilton District Chr. High School. Spreker: Rev. M. D. Geleynse van St. Catharines.
July 1	Fryske Dei, Pinehurst Conservation Area, Highway 24A, between Paris and Guelph.
July 6 - August 21	Summer School 1970 for Christian School Teachers. Toronto District Chr. High School, Woodbridge, Ont.

LEZERS SCHRIJVEN



Hete hoofden en koude harten

Geachte Redactie,

Met verwondering heb ik het artikel in de laatste C.C. gelezen, onder de titel "Hoe krijgen we meer activiteit in de gemeente?"

Nu zijn er zeker fouten gemaakt, maar als men nu de fouten begint te schuiven op hetgeen de oudere generatie heeft gedaan is dat m.i. wel wat erg eenzijdig. Schrijver van dit artikel komt tot de conclusie dat verenigingen voor Schrift- en Belijdenis-onderzoek van de baan zijn geraakt, omdat er geen persoonlijk getuigenis van uitging. Op dit punt overdrijft Rev. Quartel wel wat. Misschien dat er zo nu en dan wel eens wat hete hoofden en koude harten waren, maar dat was lang niet altijd het geval; meermalen gingen we ook naar huis met een verrijking in ons leven, omdat wij weer een gedeelte uit de Bijbel of uit de Belijdenis hadden besproken, waarin wij ook weer een ander zijn gedachten hadden gehoord. Dit spoorde ons meermalen aan tot nader onderzoek ook met behulp van boeken die door ontwikkelde theologen waren geschreven.

Wat gebeurt er nu nog op dat gebied? Weinig mensen lezen een kerkblad. C.C. heeft een tekort aan abonnees. Men is er wel mee tevreden als men maar op de hoogte is met de gang van zaken in de plaatselijke gemeente.

Ik geloof dat de oorzaak ergens anders ligt en dat wij met elkaar de weg van de minste weerstand kiezen. We hebben wel dogma's in onze kerk, maar daar wordt bijna nooit over gesproken, omdat het vaak moeilijk is, en toch is datzelfde dogma het hart van de kerk. De Bijbel is niet alleen een boek voor onze zaligheid, maar het is Godsopenbaring in de historie. Er is ook een Verbondsgedachte in. Verder ook heel wat dogma's. Lees Paulus' brieven maar eens. Hij spreekt daar over de uitverkiezing, over kerkregering en over de verhouding tot de naaste, dus ook praktijk. Ik geloof dan ook dat er maar één weg is om die kerk weer actief te krijgen en dat is het bestuderen van Gods Woord en de Belijdenis die daarop gegrond is.

U zou toch niet graag willen dat wij vervallen in mystieke gezelschappen, waarin wij elkaar vertellen wat God aan uw of aan mijn ziel gedaan heeft. Laten wij met elkaar onze ogen openhouden, en niet de verslapping der Kerk in een verkeerde richting zoeken. Als wij God willen dienen, willen wij ook weten hoe Hij gediend wil worden, omdat daardoor ons leven en dat van anderen daarmee verrijkt wordt, en dat kan alleen door het bestuderen van wat Hij ons heeft gegeven.

G. Kort,
Grimsby, Ont.

Dear Mr. Kort,

U kunt gerust zijn. De schuld voor onze hedendaagse moeilijkheden in de kerk, rust niet alleen op de oudere generatie. Ik heb dat meen ik ook niet geschreven.

Maar de oudere generatie moet ook niet zo bang zijn om fouten te erkennen.

U vindt dat ik, wat de vereniging aangaat, er naast zit. Dat is natuurlijk mogelijk. Ik twijfel ook geen ogenblik dat u vaak gezegend naar huis ging, na een verenigingsavond. Maar u spreekt maar over één, of op z'n hoogst enkele gevallen. Hoe komt het dan, dat het met de verenigingen bijna overal even moeilijk gaat?

U zegt, dat ze niet meer willen studeren. Dat zal hier en daar ook wel zo wezen. Maar hoe komt het dan, dat je overal hongerige en dorstige zielen tegen komt? En dat er overal mensen zijn, die helemaal niet bang zijn om te lezen of te studeren, zodra ze ontdekken dat het maar niet een intellektueel spelletje is, maar om een levende, warme verhouding met God gaat?

U vindt dat we niet naar mystieke gezelschappen moeten. Ik weet natuurlijk niet wat u daarmee bedoelt, en ook niet waarom dat nou niet moet. Er zijn overal mensen die samen komen, en zich warmen aan hun Heer, en in de gemeenschap der Heiligen. Je zou dat mystiek kunnen noemen. Maar ik kan met geen mogelijkheid het verkeerde daarvan ontdekken. Zeker niet wanneer je ziet hoe blij de mensen worden, en hoe anders als het geloof wat meer voor hun wordt dan alleen maar wat intellektuele waarheden. Is dat nu verkeerd? Ik geloof dat Kuyper het toch ook had over de mystieke unie.

Ik vermoed dat u tot de oudere generatie behoort. Ongetwijfeld voldeed het verenigingsleven in uw tijd. Ik ben daar dankbaar voor. Maar als herder sta ik voor het feit dat heel veel schapen nu honger hebben. En als ze in de kerk niet gevoed worden, of in de vereniging, dan gaan ze het ergens anders zoeken. En dan: wee ons!

J.Q.

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Op 24 JUNI 1970 is er nogmaals een

HOLLANDSE DAG

voor de ouderen onder ons. Dit keer in het ruime auditorium van de HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL, 28 Athens St., Hamilton, Ont. (achter de Immanuel Chr. Ref. Church). Aanvang 10 uur 's morgens.

In de namiddag hoopt Rev. M. GELEYNSE, Chr. Ref. predikant te St. Catharines, Ont., te spreken.

Sluiting pl.m. 4 uur 's middags.

Voor koffie, thee en lunch wordt gezorgd. Dit is een mooie gelegenheid om vrienden en bekenden nog eens weer te ontmoeten.

Hebt U interesse om deze dag bij te wonen, schrijf dan even naar Mr. K. Fluit, York P.O., Ont., of bel Hamilton 385-7927.

"I heard the voice of children,
And ever as they sang
Methought the voice of angels,
From heaven in answer rang."
(from The Holy City.)

Songs of children, 1970

In my dream the children were marching along,
They came from all tribes and all nations.
And as they joined forces, I heard their sweet song,
't Was a song of praise; joy, adoration.

"They sing of the cross, the cradle, the dove",
I thought, as their voices grew stronger.
"This army of children knows: Jesus is love".
And I could be an observer no longer.

I hurried across the hills and the plains,
Till I reached them, to join them in singing.
But then I discovered with shock and with pain,
That the skies with a strange song were ringing.

"For Allah is great", chanted brown-skinned young girls,
As they knelt for a prayer of thanksgiving.
"There's no God in ghettos", sang boys with dark curls.
"For the cause of Black Power we are living!"

"Let's give thanks to Mao, for he gave us bread",
Rejoiced a chorus of children, eyes slanted.
And many white children replied: "Our God is dead,
But prosperity and peace we have wanted".

"Praise to our ancestors", sang almond-eyed tots,
As they burned the incense for their nation.
And I thought with despair: "They all serve their own gods,
But who will teach them the song of salvation?"

But then, when my heart was so heavy and sad,
A faint melody flowed from a mountain,
't Was so soft and so weak, but the words were so glad:
"For this is our strength and our fountain.

And Jesus loves children, whether we're born brown, black
or white"
Sang this choir, so much smaller in number.
— — — —
Then I knew, that, somehow, still the future looked bright,
And that God had not died, neither slumbered.

Berta Hosmar.

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With great joy and gratitude we announce that the Lord entrusted to our care a daughter and sister

ANITA MAY

Jack & Rose Kryger (nee de Boer),
John,
Helene,
Debbie.

May 5, 1970.
Smithers, B.C., Box 2018.

With great thankfulness to God who made all things well, we announce the birth of our first son

CHRISTOPHER HENRY

Louis and Martha Bill.

A little brother for Pamela, Jennifer, René and Barbie.

Born May 11, 1970.
R.R. 1, Jarvis, Ont.

With thankfulness to the Lord and great joy we welcomed home

LEO ANDREW SIMON

five weeks old.

Ted and Sari Fennema,
Hugo,
Renee,
Monique.

May 12, 1970.
R.R. 1, Mount Hope, Ont.

With thanks to God we are happy to announce the arrival of our son

PAUL ANTONIE

May 19, 1970.

Anton and Marian Brink.

1249 North Shore Blvd. E.
Burlington, Ont.

Mr. and Mrs. Jan Wind are pleased to announce the forthcoming marriage of their daughter

ANN
to
Mr. HANS VAN EYK

son of Mr. and Mrs. N. Van Eyk of Sassenheim (Neth.), on Saturday May 30, 1970 at 2 p.m. in the First Chr. Ref. Church of Langley, B.C.

Rev. J. Van Hemert officiating.

Future address: 1693 Mt. Lehman Rd., R.R. # 1, Abbotsford, B.C.

Mr. and Mrs. V. Stevens, 38 Alpha Rr. Chingford, London, England are pleased to announce the forthcoming marriage of their daughter

PATRICIA ANN
to
Mr. JOHN R. REKKER

son of Mr. and Mrs. J. Rekker, R.R. 6, Bowmanville, Ont.

The ceremony will take place, the Lord willing, on Thursday, June 18, 1970 at 3.45 p.m. at The Church of the Holy Innocent, High Beach, Loughton, England.

Lady in early thirties would like

TO MEET

a sincere Christian gentleman. Children no objection. Southern Ontario. Write to number 2265, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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For unusual business opportunities and good farms available write to Richard Oostra, Manager, Swift Realty Ltd., Box 112, Red Deer, Alberta.

WORLDBOOK

and Childcraft now on approval 30 days. G. VanderKooy, 561 Mohawk Rd. W., Hamilton 44, Ont. Tel. 389-9797.

De Stichting "In De Rechte Straat" zoekt een

SECRETARESSE

voor ds. Hegger en een

HOOFD VAN DE ADMINISTRATIE

Leeftijd liefst boven de dertig. Sollicitaties te richten tot: Ds. H. J. Hegger, Boulevard 11, Velp, Gld. (Ned.).

On zondagmorgen 3 mei 1970 werd van ons weggenomen onze geliefde man en zwager

GEORGE POSTHUMA,

in de ouderdom van 72 jaar, echtgenot van

Mrs. M. Posthuma—Schuurman D d.
Lynden, Wash., U.S.A.:
Mr. & Mrs. N. Schuurman.
Summerland, B.C.:
Mr. & Mrs. R. J. Bangma—Schuurman.

495 Van Horne Street,
Penticton, B.C.

Op 5 mei 1970 behaagde het de Here tot Zich te nemen in Zijn eeuwige Heerlijkheid, onze innige geliefde man, vader en grootvader

WIEBE BOERSMA,

op de leeftijd van 66 jaar, na een gelukkige echtvereniging van bijna 43 jaar.

"Want ik weet mijn Verlosser leeft, en Hij zal de laatste over het stof opstaan, en als zij na mijne huid dit doorknaagd zullen hebben zal ik uit mijn vlees God aanschouwen."
Job 19 vers 25 & 26.

Ymkje Boersma—Heidinga.
Elsie Van Es—Boersma,
Minne Van Es, Brighton.
Mark Boersma, Toronto.

Kleinkinderen:
Emily Van Es,
Shirley Van Es,
Donald Van Es,
Mary Jane Van Es.

De begrafenis heeft plaats gehad op 8 mei, na een rouwdienst in de Ebenezer Christian Reformed Church, Trenton, Ont.

Brighton, Ont.
119 Prince Edward St.

De Vrouwenvereniging Bid en Werk van de Taber Chr. Ref. Church betuigt met diep leedwezen dat

Mrs. DRIESJE BROERS,

echtgenote van Willem Broers, is overleden in de hope des eeuwigen levens op 4 mei 1970.

Haar kinderlijk geloofsvertrouwen moge ons tot een blijvend voorbeeld zijn.

Namens de Vereniging,
het Bestuur.

Taber, Alta.

On Sunday, May 17, 1970 the Lord, in His unsearchable wisdom, took unto Himself His covenant child, our infant son and brother

ROBERT KEVIN.

Revelations 21:1-5.

John Kruizenga.
Bertha Kruizenga, nee De Jong.
Leonard.
Herbert - John.
Peter.
Karen - Joan.
Kenneth - Paul.

Stony Mountain, Manitoba.

Na een ernstige ziekte van ongeveer 10 maanden is op 19 mei 1970 van ons weggegaan onze lieve zoon en broer

JOHNNY.

Dat hij nu juicht voor de troon van onze Here, is ons tot grote troost.

Ps. 100:3.

De diepbedroefde familie,
G. vanden Hengel.

R.R. # 1,
Selkirk, Ont.

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With thankfulness to God, on June 3, 1970, D.V. we hope to celebrate the 50th wedding anniversary of our parents and grandparents,

ABRAM GLAS
GRIETJE GLAS—SMIT

Their children
Jake and Teresa Glas.
Annie Glas.
Abram and Alie Glas.
Grace and Art Mulder.
Johanna and Arie Gritter.
John and Sena Glas.
Joe and Martha Glas.
28 grandchildren.

1603 Drake Rd.
Kalamazoo, Michigan 49007,
U.S.A.

On May 22nd, 1970, the Lord willing, we hope to celebrate with our dear parents and grandparents

TJEERD VOS
and
ANN VOS, nee JELIER

the occasion of their 40th wedding anniversary.

That the Lord may bless them and spare them for many years to come, is the wish of their thankful children and grandchildren.

Jetty Vos, Toronto, Ont.
Walter and Lorraine Vos, Kingston, Ont.
Sigrid and Stuart Vande Meer, Kingston, Ont.
Ernie and Rosalie Vos, Ottawa, Ont.
Eric and Sally Vos, Ottawa, Ont.
and 9 grandchildren.

Carrying Place, Ont.

Alphen a.d. Rijn 1930 — Warkworth 1970

Op 23 mei hopen wij met onze lieve ouders en grootouders

HENDRIK VAN DER WEL
en
WILLEMINA VAN DER WEL—VIS

de dag te herdenken waarop zij 40 jaar geleden in het huwelijk zijn verbonden.

Moge de Here hun nabij zijn in de komende jaren, is de wens van hun dankbare kinderen en kleinkinderen.

Henk en Jannie van der Wel, Janet, Wilma, Nancy en Jo-ann, Warkworth, Ont.
John en Riet van der Wel, Henry, Bert, Billy, Johnny en David, Cobourg, Ont.
Joanne en Alex Wielhouwer, Alex, Wilma en Hank, Chatham, Ont.
Margaret en Ernst Steller, Toronto, Ont.
Bill en Silvia Van der Wel, Suzie, Sheila, Billy en Jimmy, Charing Cross, Ont.

Warkworth, Ont., Box 57.

1930 (Delft) — 1970 (Hamilton)

On May 30th, 1970 we hope to celebrate with our parents and grandparents

ABRAHAM BEVAART
and
CATRIEN BEVAART—DE BLONDE

their 40th wedding anniversary.

May the Lord continue to bless and spare them for many years to come.

Hamilton, Ont.:
Jan en Janny Bevaart.
Brantford, Ont.:
Anton and Lies Bevaart.
Grand Rapids, Mich.:
Wolter and Nelly Smit.
and 12 grandchildren.

Open house: Friday, May 29th, 8-10 P.M.,700 Upper James South, Hamilton, Ont.

1935 — 1970

On May 29th, the Lord willing, we hope to celebrate with our dear parents and grandparents

JACK BYLSMA
and
LOUISE BYLSMA, nee BRONGER

the occasion of their 35th wedding anniversary.

May the Lord bless them for each other and for us all in the years to come, is the wish of their children and grandchildren.

Woodstock:
Corrie and Jans Bergman, Lorraine, Cindy, Marlene.
Chatham:
Tina and Henry Stienstra, Lynda, Janet, Kenneth, Brian.
Woodstock:
Mike and Betty Bylsma, Johnny, Kevin.
London:
Florence and Ben Olthoff, Jeffrey.

R.R. # 3,
Appin, Ontario.

Happy and thankful, we hope to celebrate with our dear parents and grandparents

HENDRIK TOLKAMP
and
DINA TOLKAMP—TER HAAR

their 40th wedding anniversary on June 5th, 1970.

Our hope and prayer is that our Lord may be with them in the future as He has been in the past.

Jo and Allan Devries, Consecon, Ont.
Bill and Phyllis Tolkamp, Dundas, Ont.
Grace and Peter Doornbos, Foxboro, Ont.
Dini and Arnold Veenstra, Ancaster, Ont.
18 grandchildren.

Open House on June 6th from 2 to 6 P.M. at their residence. Noxen Ave. Wellington, Ont.

We are happy and thankful to announce the 35th wedding anniversary of our dear parents and grandparents,

GEERT VAN DER VELDE
and
RUURDTJE VAN DER VELDE (nee DOUMA)

on May 21, 1970.

That the Lord may bless them for each other and for us all in the years to come, is the wish of their thankful children and grandchildren.

Bill and Tine van der Velde, London, Ont.
Bob and Joyce van der Velde, R.R. # 2, Forest, Ont.
Henry and Jane Feenstra, Manilla, The Philippines.
Hank and Kathy van der Velde,, Ottawa, Ont.
Harry van der Velde, Toronto, Ont.
John and Ann Algera, R.R. # 2, Allenford, Ont.
and 12 grandchildren.

352 Simcoe St.,
Newmarket, Ont.

Our dear parents and grandparents

OEDS and SJOUKJE DEVRIES—JANSMA

were married 35 years ago on May 11, 1935.

Ps. 91:1.

Their thankful children:
Marilyn & Martin Kloet.
Jessie & George Visser.
Clarence & Mayke Devries.
Jake & Barbara.
Bernard.
Tilly & Pete Vandersar.
Eleanor.
11 grandchildren.

32 Sylvia St.,
Waterford, Ont.

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Extra-good broiler plant, very reasonably priced. 29,000 quota, 5½ acres, well equipped, gas-heated broiler house, oil heated three-bedroom home. Extremely good buy. Try your down payment on this!

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% U. G. REAUME LTD.
R.R. # 2, Leamington.
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PULPIT SUPPLY

MINISTERS

vacationing in the Okanagan Valley during the month of July and August, willing to conduct worship services, please contact the clerk of the Chr. Ref. Church of Penticton, P.O. Box 491, Penticton, B.C.

Confession of Faith

Spring-time, nature
is in festive array,
on the morning of
a Sunday in May . . .

And their whispered,
but sincere "I do",
sounds so dear and
familiar, yet so new . . .

Our Creator and Lord
has brought about,
"New Life" within
and "new life" without.

WILMA JONKHEER

THE ORGAN FOR OTTAWA

According to information received from the Committee "Thank you Canada", on May 19 a total of 41.1% has been received from all provinces in Canada.

Province-wise the percentages were as follows: Alberta 17%, British Columbia 8.4%, Manitoba 7.7%, Maritime Provinces 37%, Ontario 63.8%, Quebec 25.3%, and Saskatchewan 21.5%.

Operation "Thank you Canada" strongly urges all Dutch-Canadians to participate by sending their donations to:

OPERATION
"THANK YOU CANADA"
P.O. Box 400
Rexdale, Ont.

All donations are tax deductable.

LAST CALL FOR REUNION 1-9 R.I.

A few months ago, we had the opportunity to make a call for persons once belonging to: K.P.; B.S.; L.O. and 1-9 R.I. bataljon "Friesland".

We have received response to that call, but we know that there are many more to come yet.

So those readers who intended but failed to notify us, and for those who responded, the following information:

Reunion of 1-9 R.I. and Unveiling Monument in remembrance of those who gave their lives working in these groups. This ceremony will be performed D.V. by H.R.H. Prince Bernard. Place: Leeuwarden. Date: October 3, 1970.

Cost of monument $200-$2500. Up to this day about 400 names and addresses are known to this committee (Holland-Canada combined), so we should be able to collect this amount easily by donation.

This will be the last call via C.C., but those who gave their name and address will be given further news by mail, including names and addresses known by the committee.

Did you wonder what happened to a person or former friend you knew 30 or 20 years ago, and how to contact them?

Please do not put it off till later, but write now! And do not forget to mention the group, company you were in (many did not mention this), and, of course, your donation will be appreciated.

Write NOW to:
Yours truly,
D. Beintema,
131 - 17 Street N.,
Lethbridge, Alta.

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From the Mailbox

Dear Mr. Editor,

As a member of the Christian Action Foundation, I was severely disappointed in the statement on **Selective Conscientious Objection** that was printed in the Calvinist-Contact on April 30, 1970. While I can agree with much that was said, because there is a total lack of reference to the Word of God as a basis for its reasoning it lacks the distinctive punch it should have had. Fortunately, this is a statement only from the chapter of western Michigan and not of the national organization.

Sincerely yours,
Edwin H. Palmer,
Wayne, N.J.

CHILDREN AT THE LORD'S TABLE

Dear Sir,

The idea of children participating in the Lord's Supper which is based on solid biblical grounds, is opposed by many theologians. Their main argument seems to be that the New Testament directions about the attendance of the Lord's Supper (in particular the self-examination required by Paul) apply only to adults, and that therefore children should be excluded. This is also Calvin's position in the "Institutes".

Probably the disciples followed the same line of reasoning when they tried to turn the children away from Jesus. Since Jesus demanded repentance and conversion from the people who would enter His Kingdom, and since small children obviously cannot obey these demands, the disciples concluded that the Kingdom was not for children.

Jesus, however, rebukes them: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." He reverses the argument of the disciples: children do not have to become adults to enter the Kingdom, but adults have to become children: "Except ye be converted and become as little children, you shall not enter the Kingdom of heaven."

We make the same error as the disciples when we turn children away from the Lord's table on the basis of directions which are intended for adults.

Jesus certainly died for our little children too, therefore they belong at His table. If anybody is fit to be there, they are.

Let us listen to Jesus' rebuke: "Suffer little children to come unto me, and forbid them not . . .". We, the adults, even the theologians, may come along with them, if we convert ourselves and become as little children, as Jesus commands us.

G. Henneveld,
1358 Kilarney St.,
Penticton, B.C.

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FROM OTHER PRESSES

Vocal Minority

We used to blame the "silent majority," but today we must plead for a "vocal minority." Few though we be, let us begin to give the winds a mighty voice. The Rev. R. F. Pynchon of Walla Walla, Washington, has made some pertinent observations in **The Spokesman-Review**. Here are his remarks (condensed):

For too many years we have been forced to listen in impotent silence to the boastful and empty pretensions of the evolutionists, the atheists, the Marxists, and the entire left wing socialist conglomerate. We have been deafened by the din from the streets as the hippies, yippies, and the screechies have had their way. Their strident screams have all but drowned out the voice of reason and common sense.

We have permitted the neo-moralists to blandly assure us that God was in a jocular mood when He handed His law to Moses at Sinai. With a minimum of resistance we have allowed the situationists to come in free with their bald assertions that a little adultery and a smattering of homosexual activity could be beneficial if kept within a context of mutial responsibility — whatever that means. Without a "peep or mutter," we have allowed the homosexual a place of respectability in society because the grim lessons of Sodom and Gomorrah are so far away they have faded from our minds.

Fornication we now accept as an integral and necessary part of modern living, no matter what Christ and a few old fogey apostles had to say about it and its bitter fruits.

Our freedoms have almost been lost by default as we have stepped deferentially aside and cleared a path for the long hairs, the pot sniffers, and the acid heads. In shocked silence we have been non-vocal witnesses to the success of the bathless brigades as they stormed and forced the universities to their knees in weak and cowardly submission.

In dumb silence and unbelief we have seen some of the great churches of the past yielding to the blackmail of the Carmichaels in response to their arrogant manifestos. Apostate churchmen have told us — and we have let them get away with it — that all this anarchy and lawlessness is the price we must pay for a better world.

Hopefully the worm is showing signs of turning. Signs are also abundant that the house that Darwin built, and which has spawned so many of our alien philosophies, is beginning to collapse beneath the weight of its own fallacies. News has come that California schools may no longer teach the evolutionary vagaries as fact, and the Biblical account must be respected. Perhaps these straws in the wind indicate that a slumbering giant is rousing from his long sleep. Maybe the pendulum of history is starting a backstroke.

"The Prairie Overcomer."

★

PANTHER POLLUTION

It takes very little faith today to believe in a present conspiracy of Satanic power and proportion. Someone rightly observes that one of the great Apostles' Creed was: "I believe in a nearly almighty Devil." How nearly almighty is the red-propaganda power in our land!

An able Christian statesman of the "right" sort approached a leading Canadian editor: "Would you like an article on the right side of the African picture?" The statesman had just returned from making a first-hand survey of the Africa situation and could have furnished Canadians with factual information as to Russia's subtle infiltration into that land. The considered reply was to this effect: "We are committed in our paper to the position that Russia has something to teach us, and we are not interested in any article on the other side."

The same situation manifestly obtains in Alberta's educational world. The following pertinent letter appeared in the **Edmonton Journal**:

The University of Alberta has once again shown its true colours by allowing members of the Black Panthers to spread their venom on our campus. It is incredible that people who advocate sedition, treason, and the murder of police officers are received on campus with open arms, while those who encourage patriotism, honesty, integrity, and belief in a literal, living God find no welcome. The University of Alberta has increasingly become a nest for subversives and as such should be denied further funds uutil action is taken to root out these destroyers of society.

"The Prairie Overcomer."

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Med. Hat—CHAT ..	8:30 p.m.	1270
Peace River—CKYL	7:00 p.m.	610

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Penticton—CKOK ..	9:30 p.m.	800
Smithers—CFBV ..	1:00 p.m.	1230
Terrace—CFTK (Tues.)	10:03 p.m.	590
Vancouver—CKVN	9:30 a.m.	1410
Vernon—CJIB	10:00 a.m.	940

MANITOBA

Altona—CFAM	9:30 a.m.	950
Steinbach—CHSM	9:30 a.m.	1250

NEW BRUNSWICK

Fred'ton—CFNB ..	10:30 a.m.	550

NOVA SCOTIA

Halifax—CJCH	9:00 a.m.	920
Kentville—CKEN ..	7.05 p.m.	1350
Middleton—CKAD	7:05 p.m.	1490
Windsor—CFAB ..	7:05 p.m.	1450

ONTARIO

Brantford—CKPC	10:15 p.m.	1380
Cornwall—CJSS	9:00 a.m.	1220
Ft. Frances—CFOB	10:30 a.m.	800
Hamilton—CKOC ..	8:00 a.m.	1150
Kingston—CKLC ..	10:05 a.m.	1380
Ottawa—CFRA	8:00 a.m.	580
Orillia—CFOR	9:00 p.m.	1570
Owen Snd.—CFOS	6:00 p.m.	560
Pembroke—CHOV (Wed.)	10:30 p.m.	1350
Peterbor.—CHEX	7:00 a.m.	980
Sarnia—CHOK	8:30 a.m.	1070
St. Cathar.—CHSC	8:30 a.m.	1220
St. Thomas—CHLO	12:30 p.m.	1570
Stratford—CJCS	2:00 p.m.	1240
Toronto—CKEY	8:30 a.m.	590
Toronto—CHIN-FM	8:00 a.m.	100.7 Meg.

QUEBEC

Montreal (Verdun)—CKVL	8:30 a.m.	850

SASKATCHEWAN

Prince Albert CKBI	3:00 p.m.	900
Regina—CJME	9:00 a.m.	1800

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Let's Play Chess

Editor Mr. C. HESS

SOLUTIONS OF THE PROBLEMS IN MARCH

Nr. 388 (Kubbel)

Finding the right keymove is quite a job in this problem. 1. QxN? doesn't work because of 1. —, BxQ; 2. BxP ch? will be answered by 2. —, KxB and there is no mate. The solution is surprising as often is the case in Kubbel's problems. 1. Q-N5!, thr. 2. BxP ch, KxB; 3. N-N6 mate.

Variations:
1. —, NxQ; 2. BxP ch, KxB; 3. NxP.
1. —, P-N6; 2. R-QR1, thr. 3. B-N4 mate; 2. —, KxB; 3. N-N6 mate.
1. —, BxR; 2.BxPQ7, thr. 3. BxP mate or 3. Q-Q8 mate.
1. —, KxB; 2. N-N6 ch, KxB; 3. Q-R5 mate.
1. —, PxB; 2. Q-Q8 ch, KxB; 3. R-N4 mate.

This problem gave at least something to chew on. Wasn't it excellent?

Nr. 389 (Gonjajew)

The Grimshaw motive (mutual interference between Rook and Bishop on the same square) is a well known theme used by problemists. Gonjajew gave it in an easy and clearcut manner. 1. B-B4, thr. 2. R-K4 or 2. R-Q5 mate. Most of our solvers found this solution, which proves that we are getting to know the tricks and traps we find on our way to the top.

No. 390 (Ehrenstein)

This threemover, an old German one, caused less headaches than the one of Kubbel. The results were much better too. It is a so-called waiter. After 1. Q-B6 white just waits for the moves Black may make. There are only two variations:

a. 1. —, K-N5; 2. Q-B1, K-R4 or R5; 3. Q-R3 mate.
b. 1. —, K-R4; 2. K-N3, P-N5 or K-R3; 3. Q-R4 mate or 3. Q-R8 **mate.**

Nr. 391 (Speckmann)

That 12 points would be lost on this not too hard problem was caused by a kind of chess blindness: Black may frustrate White's attack by castling. If white plays 1. Q-N7, the answer is: 1. —, 0-0-0; if 1. Q-QB7, 0-0 follows, and in none of these cases mate is available. Consequently, white must play 1. Q-Q6, preventing Black from castling, and threatening 2. Q-K7. If Black would answer 1. —, R-R7, 2. Q-N8 mate is decisive. In all its simplicity this problem is still interesting.

DUTCH

388. 1. Dg5, dr. 2. Ld4:, Ka4:; 3. Nb6 mat.

389. 1. Lc4, dr. 2. Te4 of 2. Td5 mat.

390. 1. Dc6, Ka5; 2. Kb3, b4 (Ka6); 3. Da4 (Da8) mat.

391. 1. Dd6, dr. 2. De7 mat.

THE MARCH LADDER

Names	Problems & Points 388 3	389 2	390 3	391 2	Sub-total	Previous total	TOTAL
F. Baarda (I), Smithville, Ont.	—	2	3	0	5	85	90 Winner!
F. Braaksma, Copetown, Ont.	0	2	2	0	4	82	86
M. Melissen, Winnipeg, Man.	0	1	3	0	4	78	82
G. VandenBerg (I), Burnaby, B.C.	3	2	3	2	10	61	71
H. Binnema, New Glasgow, N.S.	0	2	3	1	6	60	66
B. Kobes (I), London, Ont.	3	2	3	0	8	51	59
A. Guillaume (VII), Edmonton, Alta.	0	2	1	3	5	49	54
F. Reinink (I), Walton, Ont.	3	2	3	2	10	36	46
S. J. Prinsenberg (I), Vancouver, B.C.	3	2	3	2	10	32	42
A. Bruinsma (I), Chatham, Ont.	3	2	3	1	9	31	40
A. Renema (II), Duncan, B.C.	0	2	3	2	7	28	35
T. P. Palmer, Gr. Rapids, Mich.	0	2	0	2	4	25	29
B. Dikland, Don Mills, Ont.	0	2	3	2	7	16	23
H. R. Los, Scarborough, Ont.	0	2	3	2	7	16	23
J. Post, Chesterville, Ont.	0	—	3	2	5	13	18
G. C. Lok, Vancouver, B.C.	0	2	3	2	7	11	18
A. and C. Farenhorst, Hamilton, Ont.	0	1	3	2	6	9	15
J. Meiboom, Carrying Place Ont.	—	1	—	2	3	9	12
Mrs. J. G. Bruinink, Mt. Brydges, Ont.	1	2	0	2	5	New, welcome!	5
L. T. VanderMeulen, Peace River, Alta.	0	2	3	0	5	New, welcome!	5

REMARKS

Our ladder contest is flourishing at the moment as almost never before. All contestants do their utmost and it is a great pleasure to edit this column. Thanks to my solvers for their encouraging remarks.

Our congratulations go to the winner of this ladder. Baarda reached the top for the second time. The editor of our paper will try to contact you in due time, I hope.

Special welcome goes to Mrs. Bruinink. It's been a long time since a lady dared to enter our corner alone. I wish you a pleasant climb. I also welcome Mr. VanderMeulen, one of our older contestants. Take it easy, I would say, for the climb is sometimes disappointing. Although only three solvers scored 100% in March, the average is still 75% which is not bad at all.

Future winners are close to the top. More surprises are in store.

A few years ago I wrote that this ladder game was the only one in Canada, and at that time I was right. However, at the moment I conduct two in Canada (the second one in Canadian Chess Chat) and one in the States (in Chess Digest Magazine). Yours truly is very pleased with this unexpected development. But in all fairness, our ladder is still the best as far as the participation is concerned. If that situation might change, I will let you know.